

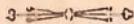
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JULY, 1888.

NO. 10.

Mental Science MAGAZINE

CHICAGO AND NEW YORK.



A. J. SWARTS, PH.D., EDITOR AND PUBLISHER,

161 LA SALLE ST., CHICAGO, ILL.

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76 LEXINGTON AVE., NEW YORK.

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CONTENTS OF JULY NUMBER.

| | |
|---|-----|
| Nervous People... <i>Mrs. A. C. Frederick</i> | 217 |
| Milk for Babes... <i>Dr. A. D. Crabb</i> | 218 |
| Quimby Defends Himself... <i>From the Portland Advertiser</i> | 219 |
| God Is a Person... <i>Adashu</i> | 220 |
| The Difficulties of Spiritual Science... <i>E. R. Knowles, Ph.D.</i> | 223 |
| Truth Crystals... <i>Chas. W. Close</i> | 224 |
| Mind Cures... <i>Chas. C. Hayes</i> | 225 |
| Let Us Have Union... <i>Chas. C. Hayes</i> | 226 |
| Something for Nothing... <i>Rev. W. Amos Moore</i> | 227 |
| The Keys of Cure. <i>Prof. Jean Hazzard</i> | 228 |
| Nobody Knows But Mother (Poetry). <i>H. C. Dodge</i> | 229 |

| | |
|---|-----|
| Be Kind When You Can (Poetry)... <i>Eliza Cook</i> | 229 |
| Refined Courtesy | 229 |
| Editorial: | |
| God Revealed Through Brain Transit, and Illumination | 230 |
| Waukesha and Palmyra, Wis. | 232 |
| Come to the Classes | 234 |
| The Term Doctor | 235 |
| Shall I Sell It? | 235 |
| Items | 236 |
| Reviews | 238 |
| Correspondence | 238 |
| Professional Cards, Advertisements | 239 |

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MENTAL SCIENCE MAGAZINE

"Behold, I will bring it Health and Cure, and I will cure them, and will reveal unto them the abundance of Peace and Truth."

VOL. IV.

JULY, 1888.

NO. 10.

For Mental Science Magazine.

Nervous People.

MRS. A. C. FREDERICK.

There are some people of such intense natures—the nervous or mental type they are usually called—whose minds are so completely absorbed in whatever they may think about, that there is not enough force left the various organs of the body to properly carry on their functions. The food is not digested as it should be, the breathing is short and contracted, and so of other actions of the body. When we become comparatively starved physically a pain reminds us of the fact. Pain is our safeguard against destruction, and when caused in the manner spoken of, all that is required is to *immediately*, and every time it presents itself, if possible, put everything else out of mind and send the complaining organ some good, restful, soothing, pleasant thoughts, and the pain disappears. This is best done by putting ourselves in the most comfortable position either in a darkened room, or with closed eyes, or both.

Reason metaphysically as we will, we cannot get around the fact that we have flesh and blood, and until we attain such a degree of spirituality that we can live without them, it will not do to ignore them. When an organ does not receive a sufficient amount of blood to carry on its

work, contraction occurs, and this is what causes the pain. When the mind is centered on a given organ or part of the body for a time, the blood is determined to that place and consequently the pain relieved. If, by constant mental absorption, we do not breathe as deeply as we should, in a measure *forget* to breathe, and a pain warns us, instead of going to a physician to be doctored for consumption, we should put our minds on our *breathing* as often and as long as we can, with no thought or fear of diseased lungs. Instead of taking medicine, and sending only thoughts of disease to the lungs we give them the only things lungs were ever made for, plenty of blood and plenty of oxygen, and they will soon return to their normal condition.

By carefully heeding all physical remonstrances, people whose excessive brain action is said to consume their bodies, causing invalidism and premature death, may mitigate much suffering and live comparatively comfortable lives. Ordinarily, however, all the thought their bodies get is when in pain, with a strong image of disease in the mind, and, because of their very mental intensity, the trouble soon develops into what the physicians are unable to cure.

Coronado, Cal.

"It is better to think for ourselves than to suffer others to think for us."

"It requires an eternity to develop all the elements of the soul."

For Mental Science Magazine.

Milk for Babes.

DR. A. D. CRABTREE.

After the scathing article of last month on the "Pharisees" and "Herodians," our patient readers may think it best to turn our active pen to something milder. After the storm a calm. Hence, "Milk for Babes" is suggested to me, especially at this season, when fatalities are so great among children. One correction, however, I am bound to make in that article, which has thus far received nothing but praise. I did not mean to say that Dr. Simmons sent old Mr. Tilden to an untimely grave! No; dead men pay no more, but, that he was Mr. Tilden's physician up to the time of his demise, I intended to say.

By milk for babes I mean it, first, literally. Nature points her finger unerringly. Give Nature's first best nourishment to babes. (Old bachelor Paul knew this.) If the mother cannot herself provide this life-giving diet to her babe, get a healthy wet-nurse of the same nationality. "No Irish need apply." The Negro nurses of the South had something to do with the deterioration of her people. Food determines the character of the blood. Science says so; you cannot evade it!

If your infant is brought up on cow's milk, do not wonder if it cries a deal, or even bellows! Neither believe the oft repeated assertion that cow's milk is preferable or as good as mother's milk for babes. The calf has four stomachs, the babe has one, hence food elaborated by nature for a calf is not well suited to the babe. The latter has little exercise, while the former takes to his heels at once, and can digest the heartier article of cow's milk. But poor babe suffers the pains and horrors of dyspepsia infantum, and then comes dosing for colic, wind, dysentery, etc., with soothing syrups (all morphine), laudanum and other poisons, and baby dies! Pure cow's milk would seem, therefore, quite bad enough for "our infant," but where do we get even

that? When a milkman pays \$1000 for the privilege of supplying a restaurant, it is well known that his profit, in a year, is not on milk, but on adulterations. "Water from a barnyard pump," says the *Medical Times*, "is only too apt to contain many other ingredients beside H'2O." Milk quickly decomposes. It also is quick to absorb poisons from the air, decayed food in a crack of the refrigerator, new paint, and other numerous things. Mother's milk is not open to any of these objections. It is kept in Nature's reservoir all ready for use.

If parents are unhealthy, or too poor to provide nature's food, what shall they do? There is no law to prevent such marrying! A man is careful in selecting a horse, a dog, or a hen, but he takes a sickly wife; or a fine female marries a moral rake and wreck, a tobacco-stained and blood poisoned thing, and what is their generation? * * * Poor or sick, their child must be provided for. How? One suggests for the starveling some "infants' food." This is open to more serious objections than cow's milk. Those "prepared foods" are gotten up mostly by unprincipled men to make blood money. They are Herods in disguise. One such food is made from refuse crackers, another from refuse flour, a third of rice and bran. Infants cry with hunger, starve and die on such "food." It is hard to find the exception in these many "infant's foods." Beware of them.

Pulverized whole wheat is far less objectionable, well cooked, even with cooked milk, for older babes. Condensed milk I know to be available for younger ones, and to these two articles the above classes must resort. No child should have meat, or extracts of meat, until it has tearing teeth. Let the teeth be your guide in this matter. Shall I "make a moral" to this? If you mothers and—an Irishwoman said to me recently, "most mothers have children"—will take this literally you may save your babe during the heated term, and this is "moral" enough for me.

Boston, Mass.

From the Portland Advertiser, 1862.

Quimby Defends Himself.

MR. EDITOR:—As you have given me the privilege of answering an article in your paper of the 11th inst., where you classed me with Spiritualists, mesmerizers, clairvoyants, etc., I take this occasion to state wherein I differ from all classes of doctors, from the allopathic physician to the healing medium. All these admit disease as an independent enemy of mankind; but the mode of getting rid of it divides them in their practice. The old school admit that medicines contain certain curative properties, and that certain medicines will produce certain effects. This is their honest belief. The homeopathic physicians believe their infinitesimals produce certain effects. This is also honest. But I believe all their medicine is of infinitely less importance than the *opinions* that accompany it. I never make war with medicine, but with opinions. I never try to convince a patient that trouble arises from calomel or any other poison, but the poison of the doctor's opinion in admitting or locating disease. But another class, under cover of spiritualism and mesmerism, claim power from another world, and to these my remarks are addressed. I was one of the first mesmerizers in the State who gave public experiments, and had a subject who was considered the best then known. He examined and prescribed for diseases just as this class do now, and I know how much reliance can be placed on a medium, for when in this state they are governed by the superstition and beliefs of the person they are in communication with, and read all their thoughts and feelings in regard to their disease, whether the patient is aware of them or not.

The capacity of thought-reading is the common extent of mesmerism. Clairvoyance is very rare, and can be easily tested by blindfolding the subject and giving him a book to read. If he can read with-

out seeing, that is conclusive evidence that he has independent sight. This was *my* test during my experiments. This state is of very short duration. They then come into that state where they are governed by surrounding minds. All the mediums of this day reason about medicine as much as the regular physicians. They both believe in disease, and both recommend medicine. When I mesmerized my subject, he would prescribe some little simple herb that would do no harm or good of itself. In some cases this would cure the patient. I also found that any medicine would cure certain cases, if he ordered it. This led me to investigate, and to arrive at the stand I now take, viz., that the cure is not in the medicine, but in the *confidence* of the doctor or medium. A clairvoyant never reasons nor alters his opinion; but if in the first state of thought-reading, he prescribes medicine, he must be posted by some mind interested in it and also must derive his knowledge from the same source as the doctors do.

The subject I had left me and was employed by John B. Dodds, who employed him in examining diseases in the mesmeric sleep, and taught him to recommend such medicines as he got up himself in Latin, and as the boy did not know Latin, it looked very mysterious. Soon afterwards he was at home again, and I put him asleep to examine a lady, expecting that he would go on in his old way, but instead of that, he wrote a *long prescription in Latin*. I awoke him that he might read it, but he could not; so I took it to the apothecary's, who said he had not the articles, and that they would cost twenty dollars. This was impossible for the lady to pay, so I returned and put him asleep again, and he gave his usual prescription of some little herb, and she got well. This, with the fact that all these mediums admit disease, and derive their knowledge from the common allopathic belief, convinces me that if it were not for the superstition of the people, believing that these subjects,

merely because they have their eyes shut, know more than the apothecaries; *they could make few cures.* Let any medium open his eyes, and let the patient describe his own disease, then the medicine would do about as much good as brown bread pills. But let the eyes be shut and then comes the *mystery.* It is true that they will tell the feelings, but that is all the difference.

Now I deny disease as a truth, but admit it as a deception, stated, like all other stories, without any foundation, and handed down from generation to generation, till people believe it, and it has become a part of their lives, so they live a *lie*, and their *senses* are in it. To illustrate this, suppose I tell a person he has the diphtheria, when he is perfectly ignorant of what I mean. So I describe the feelings and tell the danger of the disease, and how fatal it is in many places. This makes the person nervous, and I finally convince him of the disease. I have now made a disease, and he attaches himself to it, and really understands it, and he is in it, soul and body. Now he goes to work to make it, and in a short time it makes its appearance. My way of curing convinces him that he has been deceived, and if I succeed, the patient is cured. As it is necessary that he should feel that I know more than he does, I tell his feelings. This he cannot do to me, for I have no fears of diphtheria. My mode is *entirely original.* I know what I say, but they do not if their word is to be taken. Just so long as this humbug of inventing diseases continues, just so long the people will be sick and be deceived by the above named crafts.

P. P. QUIMBY.

Portland, Maine, February 14th, 1862.

We find in the deepest masters of the human heart, or of the human mind, an amazingly eager and miscellaneous appetite for knowledge of all sorts, small or great.

He who would win the race must pause for no golden apples.

For Mental Science Magazine.

God Is a Person.

BY ADASHA.

THE QUESTION of the nature and character of God is neither an old nor an uninteresting one, and in these days any facts which throw light upon the subject are seldom out of place. As a result of the dogmatic teachings of Christian theology, which clothes God with impossible or unexplained attributes, there have arisen new schools of thought and teaching just as dogmatic in their ways. The idea of the impersonality of God is continually appearing in all manner of places. Indeed a great wave of denial, now sweeping over the earth, threatens to destroy utterly all the natural conceptions of God as a person.

One would hardly expect to find this particular kind of skepticism among any of the varying forms of Spiritism. These classes know that the spirit retains the same personal form and characteristics, after it has passed out of the body, that it possessed while in the flesh. Why they should then deny the facts related in our most ancient history, the Bible, is incomprehensible. We should have as much confidence in its statements of spiritual facts as in any of the experiences or occurrences of to-day.

In this history we find many accounts of a Spiritual Being who gives His name or title as God, and who manifested His presence and power among the Israelites as a person in the form and appearance of a man. It is irrational to deny this fact. It might be consistent to deny the whole account and to assert that the entire history is the result of hallucination; but this would involve the denial of all spiritual manifestations, for the ancient and modern claims agree. To apply the name of this Being to a force which they cannot analyze, and to deny this person is both inconsistent and dishonest.

The Bible is so large that the masses are unacquainted with it; they trust to their religious teachers to give its purport. I will give extracts from this history of the race, and of the nation of Israel during its formative period. I take these extracts from the first five books of the Bible. These can be easily examined, and the intervening history will prove additional testimony that God was seen, heard and known as a person by these ancients. This can by no means be harmonized with the modern teachings that God is a formless force. I may save space by omitting to cite chapters and verses. My first quotation stands forever as an evidence that both a male and a female person acted unitedly in the creation of the human species.

"And God said, 'Let us make man in our image, and after our likeness.' * * * So God created man in His image; in the image of God created He him; male and female created He them."

"And Yehovah *appeared* unto Abram and said: 'Unto thy seed will I give this land;' and there he builded an altar unto Yehovah, who *appeared* unto him."

"And when Abram was ninety years old and nine, Yehovah *appeared* unto Abram, and said unto him, 'I am the Almighty God; walk before me, and be thou perfect.'

"And Yehovah *appeared* unto him in the plains of Mamre: as he sat in his tent door in the heat of the day, and he lifted up his eyes and looked and, lo! three men stood by him: and when he saw them he ran to meet them from the tent door, and said, 'My Lord, if now I have found favor in Thy sight, pass not, I pray Thee, from Thy servant; let a little water be fetched, and wash your feet, and rest yourselves under the tree, and I will fetch a morsel of bread, and comfort ye your hearts.'"

Then follows the account of the little feast together, and the promise of the birth of Isaac. It is evident that Yehovah was one of the *three men* to whom Abraham had just extended hospitality, for when in this account we read: "And Sarah laughed," we also read: "Yehovah said unto Abraham, 'Wherefore did Sarah laugh? Is anything too hard for Yehovah?'" The evidence is more apparent further on in the interview where the

reports against Sodom and Gomorrah are discussed.

"And Yehovah said, 'Because the cry of Sodom and Gomorrah is very great, and because their sin is very grievous, *I will go down now* and see whether they have done altogether according to the cry of it, which is come unto me, and if not I will know.' And the men turned their faces from thence, and went towards Sodom; but Abraham stood yet before Yehovah. And Abraham drew near to Yehovah and began pleading for the city that it should not be destroyed. * * * Yehovah *went His way* as soon as He had left communing with Abraham, and Abraham returned unto his place."

It is evident that the "two angels" who came to Sodom to fulfill the mission of destruction, were two of the *three men* who partook of Abraham's hospitality, like ordinary human beings, Yehovah being the other one. Since I am quoting only special points in which He distinctly appears as a person, I must of necessity omit important parts of the history which confirm that fact. I advise the interested to read the entire account. It will be hard to harmonize it with the idea of God as a formless force.

That He is *not everywhere present at all times as a person*, is clear, from the fact that He "came down to see" if the reports brought to him against Sodom and Gomorrah were true, and that when He had made His own personal observations, He "*went His way as soon as He left communing with Abraham.*"

"And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And he said, * * * 'Thy name shall be no more Jacob, but Israel: for as a prince thou hast power with God and with men, and hast prevailed.' And Jacob called the name of the place Peniel, for I have seen God face to face and my life is preserved."

"And God *appeared* unto Jacob again, when he came out of Padan Aram, and blessed him. And God said unto him, 'I am God Almighty. Be fruitful and multiply.' * * * And God *went up* from him."

The sentence so often quoted by recent writers, to prove that God is a force, and not a person, is from the third Chapter of Exodus, where He speaks to Moses, and

says, "I Am that I Am. * * * Go tell the people that I Am hath sent me unto you." But this is immediately followed by the statement:

"Thus shalt thou say unto the children of Israel: Yehovah, God of your fathers, hath sent me unto you: * * * Go gather the elders of Israel together, and say unto them, Yehovah, God of your fathers, * * * appeared unto me. And Moses said, but behold, they will not believe me; for they will say, 'Yehovah hath not appeared unto thee.' And he gave him the sign of the rod turned into a serpent, that they may believe that Yehovah, God of thy fathers, hath *appeared unto thee.*" * * * "And God spake unto Moses and said unto him, I am Yehovah, and I *appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty;* but by my name, Yehovah, was I not known unto them."

"And he called Moses and said, 'Come up unto Yehovah, thou and Aaron, and seventy of the elders of Israel. Then went up Moses and Aaron, Nahab and Abihu, and seventy of the elders of Israel, and they *saw* the God of Israel, and there was under His feet, as it were, a paved work of sapphire stone; and, as it were, the body of heaven in its clearness. * * * Also they *saw God,* and did eat and drink. And Yehovah said unto Moses, 'come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments, which I have written.' And Moses went up into the mount of God. And He gave Moses two tables of testimony, tables of stone, written with the finger of God. And Moses turned and went down from the mount, and the two tables of the testimony were in his hand, * * * and the tables were the work of God, and the writing was the writing of God, graven upon the tables. And Yehovah spake unto Moses face to face, as a man speaketh to his friend."

"I saw Yehovah sitting upon his throne, and all the host of heaven standing on his right hand."

"I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. * * * Mine eyes have seen the King, Yehovah of hosts."

I have quoted sufficiently to show that the history always indicates a *person*, similar in appearance to man. If the history is authentic, Divine Personality is established, if not, why do objectors quote from it? Yehovah was often accompanied by the visible appearance of spiritual clouds, rays

of light, and other evidences of spiritual force.

Our knowledge of God as a character, or representative of principles, is drawn from this book. I protest again, that no person has a right to use the name of a Being already known in history as a person, and apply it to a Universally diffused and formless force, void of a center, for without such, there can be no radiation. It is a wicked sentimentalism, for in the name of spirituality, it seeks to deprive God of his person. The difficulty lies in confounding the person of God, with the spiritual force that emanates from Him, or with that universally diffused spiritual substance, over which He exercises control. It is asked, How can a person having definite shape, and circumscribed personal limits, have universal power over all of the active forces of Nature? By remembering the achievements of man, we may understand how this is possible with the Eternal and Supreme Mind. How large was the man who drew lightning from the clouds, and made it obedient to his behests? Do men have to be of immense size, or a formless essence, when they talk across seas, and encompass the earth, by means of this obedient force? The president at Washington only touched a little button, but it was the signal for opening the great exposition at New Orleans. It was only a little child who touched the spring with her baby fingers, that set in motion the forces which made the tremendous explosion in the Hell-Gate passage, and opened up the way for ships to pass "unvexed to the sea." Does size of person have anything to do with the operation of these terrific forces, made beneficent by the directing mind of man? Yehovah did not create these forces; He never claimed to have done so. But by His control over them, He stretched out the heavens, and produced all phenomenon. One by one Science is unsealing the great secrets of Nature, and is finding the method by which God operates.

Man constantly increases his knowledge

and control of these forces, and employs them for the benefit of the race. *In all this he is but excercising faculties that are an inheritance from his Divine Parentage.*

Suppose I were to say that God has, in this age also, "come down to see" if the Earth is ripe for the New Era, and to personally indicate and confirm the laws of the *new covenant, found within man?* I would be met with incredulity, if not with ridicule and scorn. But even if this is not true, there are sufficient reasons in the Bible, and in Nature, to sustain His personality. SCIENCE is the Divine High Priest for the New Age; it has entered the "Holy of Holies," and it bears forth the secret of the sacred Name, hidden for ages from gross unspiritual man. SCIENCE declares this as a verity or a scientific fact, but these thoughts do not belong to this paper.

Men and women are rising to Divine heights, where the glory of the "Sun of Righteousness," greets watching eyes, and illumines the hitherto darkened soul and brain. And now we find within the human organism, the reflex and copy of the Divine organism in form, function, and faculty. The human race, like a sleepy God, is rising from the lethargic slumber of ages, and is shaking off the stupor that has long bound it.

Man is already beginning to make the "*new earth.*" He has every force of Nature and all the powers of life at his command. He is assisted by myriads of the host of God, who are come down to prevent any failure on the part of man, to usher in the *new Divine Age.* Do I think therefore that man is, or ever will be, as great, or know all that God knows? *Verily, no!* That is by no means involved in the facts stated. But Yehovah says through Moses and the prophets, that the whole earth is to become "full of the knowledge of Yehovah." Through Jeremiah He says, "*Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in*

his riches. But let him that glorieth glory in this, that he knoweth and understandeth Me."

Yehovah and God are one and the same person as we have seen. We are in the most tremendous spiritual awakening the world has ever known. The new light that has come has the transient effect of blinding the comprehension and of covering the facts of form and person in the realm of spirit.

As the spiritual eye becomes accustomed to the light, we can perceive with clearness the objects which are now invisible, and God will again be seen.

Chicago, Ill.

For Mental Science Magazine.

The Difficulties of Spiritual Science.

E. R. KNOWLES, PH. D.

II.

The Ambiguity of Language.

Language is the outer body of thought. Words, without thought, are empty; and thought, without words, is helpless. Language is thus the outer expression of the thoughts of mankind.

But the great mass of mankind are conversant mainly with the objects of the material world. Daily, they think, and they speak, of little else than those phenomena which meet them face to face through the organ of sense—perception. The common language of mankind is thus only an expression of what they find in their daily experience.

Now, while the physical and mathematical sciences give but little occasion for verbal ambiguities, with Spiritual Science and Mental philosophy the case is very different. The thought must have its word, and the science its philosophical phraseology; but the thoughts, as elements of mental science, are peculiar—even thought itself, and all the inner faculties and functions of a spiritual existence. The word, as a symbol, cannot be explained

by any reference to material objects, but must carry its meaning over to another mind, only by inducing the conception of the same mental fact in his own consciousness. All these distinct and peculiar mental facts have to be expressed in language, and Spiritual Science cannot be taught by word or by pen until words for the expression of the mental phenomena are appropriated. (*Hence arises the ridiculous confusion of nomenclature to be found in "Science and Health," and other such effusions, perpetrated by persons ignorant of even the first principles of genuine Mental Science, and unacquainted with the history of Philosophy.*) To give to all these new thoughts entirely new words, would be laborious in the invention and burdensome to the memory. The mind naturally and readily accommodates the language, already appropriated to material objects, in application also to these inner spiritual phenomena. Thus the names for tangible qualities in nature are also transferred to the intangible characteristics of the spirit, and mental feelings are said to be *frigid* or *ardent*, *lax* or *intense*; and the will to be *firm* or *weak*, *stable* or *flexible*; according to such supposed resemblances. The mind, as well as matter, has its *inclinations* and *impressions*, and many words originally taken from the outer come at length to have an almost exclusive application to the inner, as *disposition*, *induction*, *conclusion*, *abstraction*, etc. Very many words in all languages have thus their primary and secondary significations, and in the science of mind we are perpetually obliged to revert to the analogies of matter.

Ambiguous words and equivocal expressions repeatedly occur, and thus a constant liability is induced to mistake and confound things which greatly differ. The thought is widely misapprehended in the illusion from the two-faced symbol that conveys it. Bitter controversies have been in the past, and are in the present, often mere logomachies, the philosophy

being alike, and only the phraseology differently apprehended.

The errors from this source are to be avoided, not by vainly trying to exclude all such ambiguities, but by universally bringing the fact within the light of consciousness. By whatever symbol the mental fact may be communicated, the conception must be known as that of some phenomenon within us, and not some quality from the material world. The analogy must not be permitted to delude, but the fact itself must be found amid the conscious elements of our own mental or spiritual experience. The truths we want in Spiritual Science are not to be sought in the heavens above, nor in the depth beneath; but they are nigh us, even in our own being, and amid the perpetual revealings of our own consciousness.

(*To be continued.*)

Providence, R. I.

For Mental Science Magazine.

Truth Crystals.

CHAS. W. CLOSE.

Every real thought on every real subject knocks the wind out of somebody or other. As soon as his breath comes back he very probably begins to expend it in hard words. These are the best evidences a man can have that he has said something it was time to say.—O. W. Holmes.

A knowledge of the science of magnetism is of great advantage to the practitioner of the Mental cure system. To cure disease by the phrenopathic method, while wholly ignoring magnetism, must seem to many persons like professing to fly without wings, or like an attempt to practice telegraphy and denouncing the battery and wires, but all the time using both while kept out of sight. But it must be borne in mind that the most efficient and successful use of the principle of magnetism does not imply contact with a patient.—Dr. W. F. Evans, in "Primitive Mind Cure," page 164.

Cowardice is called meekness: to temporize is to be charitable and reverent; to speak truth and shun the devil is to offend weak brethren who, somehow or other, never complain of their weak consciences till you hit them hard.—*Rev. Chas. Kingsley.*

Our mightiest feelings are always those which remain most unspoken.—*Alton Locke*, page 66.

A man no sooner gets a cut, than the great physician, whose agency we often call nature, goes to work, first to stop the blood, and then to heal the wound, and then to make the scar as small as possible. The doctor is constantly in the presence of a benevolent agency working against a settled order of things, of which pain and disease are the accidents, so to speak.—*Dr. O. W. Holmes.*

From Hope and firmer Faith to perfect Love
Attracted and absorbed; and centered there
God only to behold, and know, and feel,
Till by exclusive consciousness of God
All self-annihilated it shall make
God its identity: God all in all!
We and our Father one!

—*S. T. Coleridge.*

The contribution of science to religion is the vindication of the naturalness of the supernatural.—*Drummond.*

When we love truly, all oppression of past sin will be swept away. Love is the final atonement, of which and for which the sacrifice of the atonement was made. And till this atonement is made in every man, sin holds its own; and God is not all in all.—*Geo. MacDonal'd.*

The heart is wiser than the intellect.
And works with swifter hands and surer feet
Toward wise conclusions.

—*J. G. Holland.*

They who talk much of destiny, their birth star, etc., are in a lower dangerous plane, and invite the evils they fear.—*Emerson.*

Bangor, Me.

“Man is creating all his life the world wherein he will live in the hereafter.”

From Good Health.

Mind Cures.

A physician reports the following experiences, which well illustrate the effect of imagination in the cure of disease:

“Some years ago, I visited an old gentleman in the country, attacked with acute dysentery and great constitutional disturbance. I had with me a little laudanum and acetate of lead, which I mixed with water in a glass, leaving directions for a teaspoonful to be taken every hour. At my visit the next morning, the old man met me at the door with a beaming countenance, declaring himself to be well, saying that my medicine had just hit his case, and remarking that it tasted just like cider. He had been taking, by mistake, a teaspoonful from a glass of old cider every hour, and had not had even the first dose of medicine.

“A confirmed dyspeptic, a contractor in one of our factories, called upon me for relief, stating that he had been under treatment for a long time by many different doctors. I had just received ‘Fothergill on Indigestion and Biliousness,’ which I wished to be able to consult before prescribing for his case; so I gave him a package of *placebo*, with directions to take a small quantity after each meal, and to observe more care in regard to his diet. The man returned at the end of the week, saying that I had hit him exactly, and insisted that I should supply him with a good quantity of the same powder, under which he fully recovered in about two months’ time. He has shown his appreciation of the rare skill exhibited in this case, by sending to me, at different times since, one or two dozen of his dyspeptic friends for some of that same powder, which has certainly been none the less efficacious than the various forms of pep-sin usually are, when given for the same purpose.

“I have had a very similar experience with a ‘croup powder,’ which I first gave

as a makeshift, but which has since gained quite an enviable reputation in certain sections of the city, and is being much called for at the present time.

"A certain quack, whom I knew well in Litchfield county, sold a headache-pill, which gained for him quite a reputation, and had an extensive sale for a while, until they were discovered to be nothing but small white beans."

For Mental Science Magazine.

Let Us Have Union.

CHARLES C. HAYES.

"These things I command you,
That ye love one another."

These words, addressed by the Great Teacher eighteen hundred years ago to His disciples are just as applicable, to-day, as they were at that time, to all who claim to adhere to his teaching.

Now if we love one another we must necessarily be in harmony with each other, for there must be harmony wherever love dwelleth, and if we are in loving harmony no jealousy or evil thoughts can disturb that harmony, and we must of necessity dwell in unity and exercise good feelings and thoughts toward each other.

I can see no good reason why any inharmonious conditions should arise among Mental, Christian or Spiritual Scientists, for if they are really true Christian or Spiritual Scientists they *must* dwell in LOVE, HARMONY, GOD. Jesus did not commit His Gospel to any one individual, but to the entire twelve. And he gave them equal power "against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease." And when John said to Him, "Master, we saw one casting out devils in Thy name, and we forbade him, because he followeth not with us," Jesus reproved him and said, "Forbid him not; for he that is not against us is for us."

Now if we are endowed with the same powers to heal the sick that Jesus gave to His disciples should we not exercise the same spirit towards each other as he endeavored to inculcate in them?

It matters not by what name we may choose to be called. We may each have an idea as to what is the most fitting name to select for the science of healing, but we must not dispute about the matter. If I prefer the name of Spiritual Scientist because I believe it is broader and more universal than that of Christian Scientist there is no occasion for any one to call me prejudiced, selfish or bigoted, for Spirit fills the universe while Christianity is local and does not embrace the whole. But I am not at war with Christianity as with those who choose to be called Christian Scientists. I only assert my individual right to choose a name for myself and accord the same right to every one else.

There are what is termed various schools of Mental Healing, all of which adopt the same basic principles, but differ somewhat in minor points; and they are all able to do good, and perhaps equally good work in healing. If I can heal the sick is there any John who has the right to forbid me because I do not follow his particular school?

That MIND holds the mastery over (so-called) matter is no *new* truth, for all Truth is eternal, and the ever moving cycles are continually bringing it to the surface, and receptive minds grasp and present it to the world. Let us all become harmonious, and united in love, and thus be prepared to receive the thought waves of truth which are being constantly projected from the INFINITE MIND.

Union, N. H.

True generosity does not consist in obeying every impulse of humanity, in following blind passion for our guide, and impairing our circumstances by present benefactions, so as to render us incapable of future ones.—*Goldsmith.*

For Mental Science Magazine.

Something for Nothing.

REV. W. AMOS MOORE.

"Can you tell me where that new-fangled doctor stops?" This inquiry was addressed by a genteel looking young man of brakeman style and calibre, to a quiet and gentle little lady whose kindly eyes and restful countenance caused one to forget the sable emblems of sorrow she wore. Yet the sweet peace of mind, and health of body of which she was unmistakably in possession, were a source of wonder and remark to many of her friends who had known her as a spoiled child, an "only daughter," surrounded by every luxury, and with every wish, even to whims, promptly met as soon as expressed; and as a "poor weak thing," afflicted with many ills and "suffering many things of the physicians." They looked in amazement for some sign of the old disease, the absence of which accounted for the absence of her crutches. They listened in vain for the old-time peevish and fretful expressions of discontent, and were wont to say "How beautiful you are without a frown." But their wonder was greatly enhanced by the knowledge that this brave little woman, so calm, so composed, so peaceful, though only a few years beyond her teens, had incurred the ill-will of her parents in marriage, resulting in her being practically disowned, had buried two children and her husband within a year, and been defrauded shamefully by the "Something-for-Nothings," and was now, with three little helpless babes, at the very moment clamoring for attention, an almost empty larder, a depleted purse, boldly facing a danger such as has caused many a brave man to quake and tremble.

The following conversation, which took place between the young man and the little widow in weeds will in a measure explain what seemed so strange to her friends:

"Do you mean Dr.—the metaphysician?" she replied.

"No; I did not meet a physician, but I want to see the new doctor, or somebody that has seen him or heard of him, but most of all I want to see somebody that's been cured by him. I have heard of many wonderful things he has been doing in this town, and now I want to see a *real live one* for myself."

"I am one of the doctor's patients, sir; was healed of several very severe diseases for which I had sought relief of physicians for years without avail. But while I cannot but be grateful for deliverance from pain and the inconvenience of being obliged to use crutches all the time, and especially the latter in view of the fact that I must now not only care for but earn a living for myself and these little ones, yet I was healed in another respect not to be compared to the physical. My soul was sick with sorrow, bereavement and inexpressible fear. It was healed, and I am free. I was brought out of a horrible pit into a large place where there is no need of the sun nor of the moon to light it; where there is no night, no darkness. I can now say truly 'The Lord is my shepherd, I shall not want. I will fear no evil for thou art with me.'"

"Well, I don't know's I care about the large place.. I have a pretty fair berth now and when I get tired of that I'll call for my time and skip; but when a fellow's on his back with a knot on his hip as big as a buffalo's head and can't get no sleep night nor day, and the doctor's can't help him he don't mind being helped a little by most anybody. I spose it's no cure no pay."

Chicago, Ill.

(To be continued.)

Man is not independent of his brother. Twenty men united in love can accomplish much that to two thousand isolated men is impossible. Know this, and know also that thou hast a power of thy own, and standest with a heaven above even *Thee*. And so, get to thy work.—*Carlyle*.

For Mental Science Magazine.

The Keys of Cure.

HEALTH-TEACHING AND THOUGHT-HEALING.

PROF. JEAN HAZZARD.

"And the fifth angel sounded, and I saw a star fall from Heaven unto the earth: and to him was given the key of the bottomless pit."

PART II.

WHAT CHRISTIAN SCIENCE IS NOT.

Christian Scientists are often bothered with Theosophy. What is Theosophy? In Christian Science the termination "*sophy*" from the Greek, *sophia* stands for Philosophy. Theosophy is the philosophy of God, as Anthroposophy is the philosophy of Man, Ontosophy the philosophy of Being, Physosophy the philosophy of Nature, etc., etc.

The word "Theosophy" has been used to designate the doctrines of Swedenborg, Jacob Bohme, George Fox and the great German mystics, and this is a much more correct use of the term therein as it is applied by the people who are trying to Orientalize the West by a conglomeration of Brahmanism, Buddhism, Parseeism, heathen occultism and the black magic of fakir and the lying Hindoo. The speculations concerning the future state, the origin of man and things in general, the philosophy of that "rat-hole revelation," "reason rolled in the mud" and "liturgy of Dead Sea apes"—"Modern Spiritualism"—which occupy so large a space in so-called "Theosophical" writings form no part of real Theosophy. Christian Science has definite conclusions on all these subjects, which are well worthy the attention of all, since these conclusions are scientific, based on demonstration, and therefore absolutely certain. But all these matters pertain to the *speculative* and *superlative* part of Christian Science, and not to the *positive* and *practical*. Positive Christian Science *positively* teaches that we have but one moment that is positively ours, viz., the present one. That in that moment we have but one thing to do—the

right thing. That the truly right thing is **RIGHT THINKING**. *To think the right thought in the one moment that is ours—* this is the whole outcome of Positive Christian Science. Preliminarily, we must, of course, consider what we should think about, in order to think rightly, and *how* we should think, in order to think rightly.

A great many people fancy they are very "spiritual" because they are always droning about "summer lands," and "New Jerusalems," and "millenniums," and they picture future worlds with houses, and business, and skies, and hills, and like things, *ad nauseam*. Far from being spiritual they are really gross materialists. The future life is a purely material one, and the very thought of it adds to the horrors of death to a really spiritual person. To recognize that the present moment is eternity, that we already are eternal, that the kingdom of heaven is *within* us and always will be, to have no pangs for the past, no hopes or fears for the future, to have no pleasures or pains in a sensuous way, "to beware of the illusions of matter," to know that *nothing* limited, finite, bounded or external, can be anything but illusion—this is SPIRITUALITY.

Watkins, June 29th.

(To be Continued.)

For Mental Science Magazine.

Life Eternal.

EDWARD R. KNOWLES, PH. D.

Two worlds there are; the one is real,
The other but seeming; both are *here*.
The seeming doth to us reveal
Its attractions great and our friends most dear.

But greater far in the spirit's light
Are the pleasures of matter's sense bereft,
When the world of the seeming fades from sight,
And the real existence alone is left.

And dearer yet our friends will be
When illusions of earth from our lives have
passed,
And the spirit from matter's bond is free,
And the life eternal begun at last.
Providence, R. I.

Detroit Free Press

Nobody Knows But Mother.

H. C. DODGE.

Nobody knows of the work it takes
To keep the home together;
Nobody knows of the steps it takes,
Nobody knows—but mother.

Nobody listens to childhood's woes
Which kisses only smother;
Nobody dries the tear that flows,
Nobody—only mother.

Nobody knows of the sleepless care
Bestowed on baby brother;
Nobody knows of the tender pray'r,
Nobody—only mother.

Nobody knows of the lessons taught
Of loving one another;
Nobody knows of the patience sought.
Nobody—only mother.

Nobody knows of the anxious fears
Lest darlings may not weather
The storm of life in after years,
Nobody knows—but mother.

Nobody kneels at the throne above
To thank the Heavenly Father
For His best gift—a mother's love,
Nobody can—but mother.

Here is another instance of imagination:
“A physician prescribed beef-tea for a patient, giving the following directions: ‘Inclose the finely-chopped meat in a glass bottle, then boil by placing the whole in a pot of water.’”

“The directions were carried out as far as the boiling of the bottle of meat in the pot of water was concerned; but instead of them mixing the finely-chopped boiled meat with the water, and giving it to the patient, the lady gave the sick person the hot water in which the bottle was boiled. The patient said she hadn't tasted anything so good in a long time.”

You will see in the world chiefly that for which you look.

He who is constantly watching for troubles will find them stretching off into gloomy wilderness, while he who is watching for blessings will find them hither and thither extending in harvests of luxuriance.

Be Kind When You Can.

ELIZA COOK.

Be kind when you can, though the happiness be little,
‘Tis small letters make up philosophers' scrolls;
The crystal of Happiness, vivid and brittle,
Can seldom be cut into very large bowls.

‘Tis atoms that dwell in the measureless mountain,
‘Tis moments that sum up the century's flight;
‘Tis but drops that unite in Niagara's fountain,
‘Tis rays, single rays, form the harvest-sun's light.

Stone by stone builds the temple that rises in glory,
Inch by inch grows the child till maturity's prime;
The jewels so famous in bright, Eastern story,
Have been nursed, tint by tint, in the bosom of Time.

A word or a glance which we give “without thinking,”
May shadow or lighten some sensitive breast;
And the draught from the well-spring is wine in the drinking.
If quaffed from the brim that Affection has blest.

Refined Courtesy.

“A refined courtesy of manner is the outcome of a kindly heart and considerate feelings. It is the expression of an intellect sure of its own position, and standing without need of self-assertion. It has in it the element of endurance; for none but those to whom the minor troubles of life are trifles can be courteous under physical and mental annoyances. It implies perfect self-control, lest one be thrown from his equipoise by sudden and unlooked for surprises. It cannot be counterfeited. It comes only by inherited growth, or by grafting on a stock of firm and vigorous fibre; but once started in its cultivation, it will repay the most generous outlay of time.”

Rev. W. A. Moore, of our city, has gone to Kansas City, Mo., where he is meeting with success. He is a good healer and earnest worker.

MENTAL SCIENCE MAGAZINE,

EDITED AND PUBLISHED BY A. J. SWARTS,
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EDITORIAL.

God Revealed Through Brain Transit, and Illumination.

The interests centering in this transitional period are not common. The commercial, the political, the religious, the literary, and the progressive arenas are filled to overflowing. "Many shall run to and fro, and knowledge shall be increased." This age is upon us. All forces are moving. Men and women act in the spiritual realms of the upper and frontal brain. Heads today are chiefly in front of the ears, indicating mental activity. The nations have made the transit from the base to the upper brain, hence, selfishness is dying out and man cares for brother man.

This is the most wonderful age of spirituality the world has ever known. Our own nation is the most progressive or intelligent, and in it God is bringing woman to the front in all our civil and religious institutions. Woman is in demand for the most responsible positions of trust. She represents intuition, our sixth sense. Man, intellect, or the lion nature which has slain the lamb or feminine nature from the beginning of the world, i. e. the race, is finding his true counterpart in woman. The dual, double, or

masculine and feminine forces are shared by every individual.

Man means mankind, not physical merely, but a mental nature which is both male and female. In this thought we are like Deity, for the latter is in its essentials, a mental or spiritual Principle that is both masculine and feminine. God is the Principle that is as truly Mother as it is Father. In this fact we have the dual nature of God. Also the essential or first quality of Man is the mental, while the second quality is the physical body commonly called man. This latter or sense body is necessary to manifest or make known the former or the spiritual, invisible form. We cannot reason back to the purely spiritual or ideal, unless we have the visible manifestation to reason from.

While the highest thought of the Semitic or Hebrew age held that God was a visible manifestation or sense body, the Christian age and its Scripture impeaches the former, and holds that God is "invisible," that He cannot be seen and never was seen. The founders of Christianity taught that God is Love, is Spirit, is Truth, hence impersonal, but now *Christian theology* is teaching that God is a visible expression somewhere, and that He is to be seen sometime. Theologians are, however, about evenly divided on this thought, for, while one portion hold that God is invisible omnipresence, the other portion teach that the saved are to go to heaven and see God. In this they impeach the earliest teachings of Christianity and echo the later interpretation of the third century. This day of Science undertakes to solve the great problem of the nature of God. While the impersonality of God and Man is the only view that some can endorse, better views are found with those who combine the invisible and the visible forms of the dual nature of both. From the fact that this human form is the highest creation, it is also the Divine form. This view admits both the visibility and the personality of God. It is not the com-

mon theory of a personal God, for it admits the divinity of all, and denies that there is any personal God or personal Satan aside from the human organism. I admit no separate or distant form; the human is the highest of all, and the human is also *the divine form*. In this way I admit personality, and only in this way do we see the harmony of the Semitic claims for *visible* Yehovah, and early Christian claims of *invisible* Deity. The Christian Science claims for God impersonal, are synonymous with the earliest Christian claims in the first and second centuries. Here, then, we have the two extreme views, the one looking at the perfection of the human form and calling it Yehovah, and the other thinking only of Love, Spirit or universal Intelligence, entirely impersonal, and calling it God.

Both extremes are faulty, because neither one claims enough. Any system that worships matter, or manifestation only, is defective, and any system that worships invisibility and rejects the visible, is just as defective. Without the invisible there can be no visible. Again, in the great law of compensation, *all* phenomenon is constantly returning to its former invisible state, and if it did not return, there would be a lack in the invisible, for equilibrium would be disturbed. The visible and the invisible realms or states are simply the present, and are dependent equally upon each other, for this is simply the law of action and reaction, demand and supply, cause and effect. From this true science which ignores both of the above unbalanced and unscientific claims, it is evident that the invisible and visible states both represent *Substance*, for neither can be without the other.

Now, to know God, is certainly not to plead a half. How can you get four out of two? You cannot, simply because four are not in two; no more will mere personality establish as Truth, nor mere impersonality establish as Truth; neither claim is Science, and for this reason I tie to neither

extreme, but hold as I have for over two years. Who will take these half truths, or poles, and harmonize them? Whoever does will find true science. I worshipped matter or visibility as the *All*; I have been led in my honest search to the other pole or extreme; I have tried to ignore person and the visible, and to establish as far in the other direction, with the term "spiritual." Now that I have made the rounds or in other words have visited the North and also the South poles, I am the better prepared to settle near the equator; to reach both directions, confessing the two extremes to belong to the center, even to radiate from it. For completeness, the body of the bird is as necessary as both wings, but when the whole bird can be appropriated, it is better to reject neither wing. In this way the unit is preserved or the great whole unbroken.

Then to find God or that which is All, we must neither reject the visible nor the invisible, the personal nor the impersonal, but know that God shares both. This is true of every individual, for a body without vital invisible force, cannot be. All bodies and all phenomenon are the result of aggregated invisible atoms. Whatever the atoms are, before they focalize and make a natural formation, they are, in substance, after the formation, hence the reasoning, *there is but one substance*.

To move forward now; to take a step that so many fear; to know that God, *in His entirety*, is commensurate with the Universe, both visible and invisible, is the highest concept of leading thought. Then to know that Spirit or God, impersonal, is *in* Yehovah, or every person, also *in* every animated and inanimated object, and these in it, is to grasp the scope of science; to enlarge to the comprehension that God is center and circumference, even the *All*, the *UNIVERSE*. The central or highest thought is the human form, and the human form is the Divine form, hence, God focalized is man. Man is personal and impersonal.

A theory that argues impersonality, Love, Spirit or Invisibility only, represents half of the Whole; and a theory that argues the personal, the visible only, represents half of the Whole. A system that recognizes the indivisible blending of the invisible and the visible as a unit, represents Science; represents Truth or the Whole, for Truth is the ALL, the INFINITE UNIVERSE.

Waukesha and Palmyra, Wis.

The objects of our sojourn in these "Saratogas of the West" are stated below, hence a description of the two places is all that is needed in this article. Publishers of health journals looking carefully into the wonders and benefits of both places, should not seem too partial toward either one. In fact an honest description of the health springs, the hotels, and the natural benefits of both resorts, will not permit a wide discrimination, for both have wonderful charms.

Waukesha has a population of nearly 7,000 active people. It is situated on Fox River, about 18 miles west of Milwaukee. The Northwestern, the Wisconsin Central, and the Chicago, Milwaukee & St. Paul railways all pass through this place. About 4,000 tourists, from all parts of the world, remain during July and August; in addition to these many more make temporary visits.

There are numerous hotels and boarding houses, with ample accommodations for all. The Fountain House accommodates about 1,000 guests. It is strictly first-class. Its manager, Mr. J. M. Lee, is the affable and popular proprietor of the Everett House, in Jacksonville, Florida. He comes each summer to Waukesha and opens this fine house on June 15th; he remains until he closes it, usually near the 15th of September.

The opening of the Fountain House this season was associated with another inter-

est directed by tact and a very enterprising spirit, viz., the annual opening of Bethesda Spring and Park. The preparation and ceremonies were too extensive for detailed mention in our limited space, but they were so highly satisfactory we must give a passing word. Take your own view, reader, while I simply say: Look at special trains arriving from several directions; the long procession of carriages conveying multitudes of distinguished visitors, led by the thrilling music of several bands as we all approach the lovely park and spring; see the throng of Waukesha's genial citizens swelling the concourse. On the large platform fronting the seating, take a peep at Col. Fred Grant; at "Long John Wentworth;" next, the Governor of Wisconsin, acting as president of the occasion; now the Glee Club; fine orations by two of Waukesha's silver-tongued lawyers—the first a happy welcome to the visitors, and the second a history of all the interests. Symbolic of the brotherhood of nations see the flags of all foreign powers, suspended from lines extending from oak to oak, while the ensign of our own country waves from gilded dome and spangled turret.

The pyramids of jars and bottles, filled with nature's healing water, was attractive as well as suggestive. We must leave this rich entertainment with a glance at the band and the line of guests trending toward the Fountain House and its spacious dining hall, for the welcome feast furnished by combined interests under sagacious management.

The Spring City Hotel is also first-class in every respect; it is centrally located. Its active proprietor, Mr. George R. Jones, is specially attentive to the welfare of his many guests.

Very creditable mention can also be made of the Park Hotel, the Arlington, the American, the Glenny House, the Hyde Park House, the Morse, the Hadfield, the Grand Avenue Hotel, the National; and many others. In addition to

the accommodations of the hotels and boarding houses, about one-half of the family residences furnish rooms and board for tourists. Excursion rates are given by all the roads.

As the Glenny House is our home for the summer we may with propriety say: It boards some forty select guests each season, and rooms them in its quiet rest and the adjacent rooms it controls. Mr. and Mrs. Glenny are extremely kind and patient. Miss Helen, their accomplished daughter, possesses the happy manner of making all feel at home. She is a fine elocutionist, a good teacher of music and a delightful singer, ever a leading spirit at concerts and festive entertainments. Mr. W. H. Lewis, Jr., of Connecticut, a professor in music, is one of our inmates. The rich music and song by these and other musicians bring health and cheer to all in the home. Several years ago the *Chicago Times* and other papers secured Miss Glenny as their constant reporter of Waukesha interests. They could have made no better selection. If our readers now say that this fact influenced our location, we cannot, with grace, deny it.

The *Freeman*, the *Journal*, and the *Democrat* are the three live papers of the place. They all have an eye to business, and a kind spirit toward all strangers, even publishers. These publications are thoroughly awake to the best interests of Waukesha, and seem determined that no tourist shall return home with an unfavorable impression of the place.

An attempt to tell the merits of the many springs in Waukesha is useless. The tourist will find scenery and beauties here far beyond his expectation. If I were to give a description of the springs, I would begin either with the Silurian or the Bethesda, and would then pass on to the Hygea, the Arcadian, White Rock, Crescent and others. I would mention many interests, would name the bottling works and the heavy shipments of the water to all parts of our land, and to for-

eign nations. One of the best springs may be advertised and a detailed account given in our next, therefore I omit description now.

PALMYRA.

This lovely village is on the C. M. & St. P. Ry., and a half hour's ride west of Waukesha. It has a population of about 1,000. It is a nice enterprising place. One of the attractions here is the beautiful Mineral Springs Lake, perhaps one and a half miles in length. Various kinds of fish are caught here. To describe the groves, the swinging hammocks, the walks, the lawns, the boating, the fishing, etc., connected with this resort is to portray many natural interests.

There are several hotels here, but chief and superb is Palmyra Springs Hotel, Prof. A. A. Griffith's Sons, proprietors. We had known the Professor in the past at Chicago, and knowing him to be a most genial and a cultured gentleman, were glad to find him at the head of the many interests here. He has invested extensively in the hotel and surrounding lands. At their Spring Park they have a half dozen springs of rare interest. The hotel is a beautiful brick structure of four stories. Its verandas, lawns and artificial fountain add much to its beauty. They can take good care of several hundred guests, and expect to be full this season. A good amusement hall is connected with the hotel. It is seated with chairs and will accommodate from 600 to 700 people.

I have reserved until the last "the greatest natural wonder in Wisconsin." It is the Aurelian Spring, a mile or more from Palmyra. It is owned by the hotel company. It is yet in its primitive state, but is soon to be richly improved. I would like to describe this "wonder," but I cannot. I will attempt it, yet know that I will utterly fail to give a true idea of its beauty.

Thousands have said that it is one of the most charming natural objects they ever saw in any nation; I must say the

same. Think of a natural excavation some fifty feet across; its walls, nearly perpendicular, extending down thirty feet. A subterranean stream boils up at the bottom and fills this great caldron with the clearest water I ever saw. The spring overflows its banks so that a body of water now surrounds it—a little lake. The spring is encircled with a platform constructed upon small piling or posts. Visitors resort here and gaze down the thirty feet through the water, which is as transparent as air, to see the miniature waves forced from its pools toward the banks. A fine white sand boils at the bottom, but neither it nor any motion of the waves come up or agitate the chief body of water between these walls. The surface is motionless; the naked eye can see a pin or a bead sinking until it descends about twenty-five feet. The water is not only clear like the atmosphere which it resembles in transparency, but it is nearly ice cold and most excellent to drink.

There are many queries with geologists and others as to the source or origin of its supply. From the fact that the water is forced upward through several natural conduits, one of which has been sounded with a lead and line, descending seventy-five feet, it is evident that its source is beyond the limits of this state. The highest point in Wisconsin is in sight of this spring. I am satisfied that the force is obtained by atmospheric pressure far distant. I regard it a subterranean stream which never approaches the surface elsewhere, and its source immediately connected with Lake Superior, or another northern lake. Its origin is at the bottom of the lake, and in this way the atmospheric pressure is obtained.

Now we return from the source to the spring, the outlet or the original bowl of fifty feet diameter, and thirty feet of depth, as above stated. This is a natural aquarium, and at times it is lively with pickerel and other fish, whose motions reflect beautiful colors, as all the hues of the

rainbow are seen in their lovely retreat. Its sides are almost impenetrable, as they are solid blue clay. Clinging to them like little groves is a mat of beautiful formation, like ferns and sea weeds. These are the parks, the shaded grottos, and romantic resorts for the belles and beaux of the devonian tribes who, doubtless, contract many a sacred alliance in the charms of this, their own most lovely seclusion. I am filled with admiration for the natural beauties of this charming spring, so aglow with more than electric splendor. Its prismatic refractions are beautiful beyond description.

Come to the Glasses.

Kind readers, after you note our description, above, of Waukesha and Palmyra, you will not wonder that we selected these adjacent watering places for our summer's work. On July 12th I will open a good class of twelve lessons in Christian Science at Waukesha. During the same month Mrs. Swarts or myself will open a class at Palmyra, and give treatments at both places. One of our students from another state is with us for the season, giving treatments and aiding the work.

Now is the time and here the places to receive correct instructions in the science and to enjoy the benefits of these two charming resorts. Every reader who desires the lessons should decide at once and come here.

While our terms at Chicago are \$50 a student, I will vary \$25 from our rates. This is done to compensate for expenses to those who come. The interested who come here and aid to make up the several classes we will have during July and August, may earn their tuition or a part by finding students.

We also invite all invalids to come here; they will be almost certain to return cured after receiving a very few treatments from us. Should they prefer, there are good physicians at both places to aid

the afflicted at moderate charges. Let me hear at Glenny House, Waukesha, from all who desire to attend the classes, so that accommodations may be found, and that we may correspond regarding better terms, if possible, than the above for entering the classes. Do not fail to share these benefits. Your sojourn at either resort for one or two months, means rich enjoyments, full possession of this great understanding and a return with health and happiness to your homes. The expenses will be repaid four-fold. We hope to hear from many. Those who desire to enter my select or special classes should see or address me for terms. "*No! every one that thirsteth, come ye to the waters.*"

EDITOR.

The Term Doctor.

When Jesus was found in the temple questioning the doctors it did not mean that he was attending a pharmaceutical association, but rather an assemblage of religious teachers. This title has been forced to convey quite a different meaning from its ancient signification. Custom seems determined to make it designate a medical physician almost exclusively, but this is not just, for there are several varying titles or degrees which mean Doctor, or Dr. Now that community understands generally that it applies to one who heals disease, it is very proper for any instructed healer to use the term. One instructed can teach if he choose, and a teacher of doctrines or of healing principle is also a doctor. From the fact that the modern school system has almost monopolized the term teacher, it is more justifiable perhaps to apply the term doctor to physicians. We should not permit them to have full swing at it, however, but should justify its use by any healer, or any teacher of healing principles.

The physicians who attack the abbreviation Dr. when used as a prefix by Mental or Christian Science healers and teachers

may find themselves running against the degree of Ph. D., which is equally entitled to the abbreviated form, Dr. Our university has conferred this degree upon a number of learned men and women whose general knowledge, or erudition, made them eligible. Our editor-in-chief has silenced the attacks of several physicians who assailed him over the address of Dr. when he informed them that he is a Ph. D., or a Doctor of Philosophy, and hence entitled to the term if he or friends choose to use it. A professor from a sectarian university in another state, being personally acquainted with Mr. Swarts, recommended him to Lane University, and after the Faculty and President of the latter obtained evidence of justifiable scholarship, well stored and philosophic mind, they extended to him the degree of Doctor of Philosophy.

As officers and directors of our Chicago School we congratulate our President, and request the insertion of this in the MENTAL SCIENCE MAGAZINE.

THE DIRECTORS.

Shall I Sell It?

Public life for years gave me greater adaptation to lecturing work than to the many business details of a publisher's duties. I am invited to visit many localities and to lecture on various themes. I delight in that kind of work, and believe it to be my duty to turn fully to it, and to work that will be more evangelistic, religious, healing meetings, etc. I cannot do so and give any personal oversight to the MAGAZINE. To go out in the lecturing field without a journal of my own, leaves me free from local cares, free to endorse the cause and all its worthy publishers. I will therefore feel that my friends will do me a kindness, and will serve the cause, by aiding to find a friend of Mental Christian Science who would like to own and publish the MAGAZINE.

I offer for sale no type or machinery, hence, if the buyer is in the East, he can easily move the MAGAZINE and its lists or subscription books. We hope it may remain at Chicago where it holds the inside track and is in high favor.

The curious who merely wish to know our circulation are not the friends we seek, yet we *may* reply to a question or two from such, provided they inclose reply stamp. We are in Mind Science far enough to know readily every letter that means business and devotion to Truth, and to such correspondents we will furnish due information. We invite only those to confer with us who can pay cash, or at least can make a payment and meet balance upon such terms as we may agree. We will be reasonable.

We have a good paying list; nearly all are renewing and the list is gaining. All should renew and permit this to make no difference whatever, as we intend to issue it regularly. If it goes to another it will continue to each subscriber just the same. If the purchaser desires our humble service or some ideas from our pen, we will continue to commune thus with our readers while we go forth to meet many of them personally. We may not sell it before next spring, but that depends.

A. J. SWARTS.

Items.

I ask thoughtful consideration toward the contribution herein, "God Is a Person," by Adasha. I have stood with others in Christian Science, and so has this MAGAZINE, for the impersonality of God. I hold as I wrote at length on "Divine Personality," in our last January issue. I trust that our deepest thinkers will remember that we all quote from the Bible in support of our views, and that they will not think less of her contribution because it is evidence from Scripture. It is a respectful consideration of the views and experiences of the Hebrew Nation, out of

which our Christianity grew. It may be correct; again it may not be.

We cannot afford to be narrow, and we cheerfully welcome this noble lady to express her views in our columns. We have known her personally for years and regard her a Scientist in a far higher sense than this term implies in the regime of mere Mental Christian Science, for too many of its votaries are ignorant of the human body, and reject all basic principles on which to found a true science. I have invited Adasha to contribute a series of articles, and though she introduces them with claims of a Personal God, her contribution for August will be found instructive and difficult to overthrow. While I may not agree fully with her in the issues of this article, nor feel that her argument from the Bible is sufficient authority for the advancing views of this day, still I respect her honesty and earnestness in this, and I esteem her science in contributions to follow, for I know her scope to be beyond a Tindell or a Spencer. Those who criticise her position are invited to reply or show wherein it is wrong. We will select and insert the best contributions sent in against her views. Each may have a fair field. It will be found later on that she is far from supporting the common views of God, or any of the dogmas of the day.

Christian Science professes to be a "Key to the Scriptures," hence it should be ready to consider any argument founded on them. If the Bible is authority Adasha has established her case. It is a rule in legal practice to permit the opposition to take the witness when through, so now as the Bible is the witness or chief evidence for the position she assumes, others have it, and the right to any other reasoning to show better claims for *God impersonal*. Who will reply? We think several will. Through this MAGAZINE various issues are to be settled ere long and the New Era Theology will be found to be of more than one idea.

We are much gratified to learn that Mrs. Connor, of Medford, Mass., who was forced by the physicians to the annoyances of a shameful arrest, has, by the grand jury, been released as it found "no case against her." It is very probable that the unsuccessful physicians who caused her arrest, had often had cases in midwifery that proved fatal, for such is not uncommon in medical ranks. Now when a Christian Scientist, generally successful, attends upon her own daughter during a premature birth, and death ensues, they, as heartless mendicants, add persecution and sorrow to the bleeding heart of a grief-stricken mother and noble woman. Doctors, the laws to which you appeal for protection in your failing art, have back of them the Divine power to "temper to the shorn lamb." Beware!

WHO CAN SPARE IT?—When the first edition of our "Healing Formula and Text-Book" was published we supposed that we had more of the "Question Book" which belongs with it, published than there were of the Formula. Now that both are nearly sold out, we find that we lack 31 Question Books. Thinking at first that we had a small surplus of the latter, we sent some free to several by mail. It may be that some who have it had as soon spare it. We will be pleased to learn such fact, and we will arrange to give a pamphlet in its place, if friends will let us know. Inform us, friends, else send them in and we will select and send you one or two on the Science willingly.—ED.

Although I am less than three hours' ride from Chicago, I still ask that all business letters and remittances be sent to my Chicago office and to my name. The manager will give them immediate attention, or will send to me any special letters that I need to see. I am too busy at Waukesha and near points to attend to much letter writing. Again, I run in frequently to my Chicago office and remain a day or two.

EDITOR.

The editor gave a discourse in the Opera House at Waukesha, on Sunday, June 24th, to a fine audience. His subject, "Mental Science, or New Testament Healing Explained." It is probable that he will conduct a service there nearly every Sunday, this summer. He welcomes all the interested who sojourn at Waukesha.

Patrons of the MENTAL SCIENCE MAGAZINE need not feel that we intend to advance its price. It is the best one in the field, and it is prospering finely, hence we do not need to advance it to \$2 a year in order to assume superiority nor to oblige those who wish to remain with it to pay an undeserving price.

Remember the class at Waukesha, to be opened from July 12th to 15th, and to be taught by the editor. They are coming from various States to this class; all who attend it may receive the course which will follow it *free*. A daily treatment to each student free of extra charge.

Kind patrons, please remember that our red X stamped on the MAGAZINE means that it appears on the closing number of your subscription. Please renew as soon as you see this reminder, and then it will continue. We hope for your continued kindness.

ERRATA.—The paragraph on page 199 of June issue which reads: "To say there is *no* reality in the words in sin, disease, death, etc.," should read: "To say there is *no* reality, in any sense of the word, in sin, disease, death, etc."

Many are sending the two-cent stamp and asking for our offer to undertake their cure in twelve treatments. Our easy terms and all particulars will go at once to all who send the stamp and order them.

Reviews.

Twelve Simple Lessons in Christian Science, by Nina B. Hughes; price, 50 cents. These lessons are necessarily condensed, but the expression is purely christian, and as the condensed form makes it easy of acquisition a copy of it should be in every household.

Some Criticisms upon Christian Science Answered, by E. H. Hammond; price, 10 cents. These criticisms are answered from a Bible standpoint and the author shows a refreshing familiarity with his subject.

Reply to a Misinformed Clergyman, Giving the Basic Principles of Christian Science, by Mary A. Hunt; price, 25 cents. This pamphlet is so good and so logical in its style that we should say the authoress would have been as great a success as a lawyer as she is in the departments of teaching and writing.

How to Secure Health by Mental Effort. An address given in Hartford, Conn., by Mrs. Mattie A. Newton. How to secure health by mental effort is the greatest question of to-day, and this little twelve page pamphlet which we presume sells at about 10 or 15 cents, contains invaluable hints in this direction.

A Logical Argument of Being, by Leander Edmund Whipple; price, cloth, 35 cents; paper, 25 cents. As a definition of Being this pamphlet is as unique as it is logical.

Duality of the Brain, by R. C. Word, M. D., Atlanta, Ga. This is a neat 8 pp. pamphlet, showing clearly the two brains possessed by man, as similar to the two hands, two lungs, two feet, etc. But where he thinks the one brain might be educated to do the work of both as one hand may do the work of both, we cannot agree with him; the single brain has the special function of presiding over the action of the opposite half of the body, and paralysis alone would be sufficient to prove that its function is not so universal in the body as that of the single hand. Also, it is physiological science that the different parts of the body are under the control of prolongation of brain nerve, and, as these sets of nerves proceed from the different brains, it is conclusive that the sets destroyed by the loss of the power of one brain could not be supplied by the other. The author advances the theory that under certain peculiar circumstances one side of the brain may converse with the other side.

This is impossible, for it would necessitate the existence of two minds. The "voluntary and involuntary mind," and the "conscious and unconscious mind" do not mean that there are two minds, but means that these are varied manifestations, or states of the one mind. Each brain may have either state, as in waking and sleeping. "Mind-reading" and "slate writing" are not because of duality of mind. Science is accounting for these.

The most artistic and beautiful little work that we have seen, is a neat *souvenir* of 30 pages and tasteful paper cover, ornamented with gold letters. The title of this little gem is "Medley of Smiles and Tears, and a Little Rhyme and Reason." It is by Cedelta, for she is known thus when the Muse flashes forth in sonnet or lay. We know the authoress and have scanned the contour of a cultured, progressive mind. Fifty cents sent to Cedelta, Dodgeville, Mass., will bring the lyric work. One of its gems is the following:

"The radiant bud of Faith may blossom out Belief;
And Hope may bloom for many whose lives are full of
grief;
But train the twig of Reason both broad and straight and
tall,
And you'll have a Tree of Knowledge that will surpass
them all."

Correspondence.

SALT LAKE CITY, UTAH.—In all my reading matter the SCIENCE MAGAZINE is looked forward to with the most interest. I do not like to miss a number.

MRS. J. M. G.

HOULTON, ME.—I am delighted with your JOURNAL; it brings to me so many new thoughts. May it be like the golden grain that feeds the multitude.

MRS. H. F. C.

MERIDEN, CONN.—I hail your MAGAZINE with delight, it is so instructive and full of spiritual thought. Wish it was weekly instead of monthly.

MRS. W. L.

VINELAND, N. J.—Your MAGAZINE gains in interest constantly. I prefer it to any of the later ones. It is filled with beautiful truths of which we are reaping the benefit. M. E. T.

DARIEN, CONN.—I have taken your MAGAZINE two years and am enjoying it more and more. I wish I might have the pleasure of hearing your lectures.

MISS S. J.

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